

Annual, In the Bilaspore district of the Central Provinces, India, [hede'LIn " the festival known as the Fortnight of the Manes—/%r Bilaspore. Pdk—occurs about September. It is believed that during this fortnight it is the practice of all the departed to come and visit their relatives. The homes are therefore cleaned, and the spaces in front of the house are plastered and painted in order to be pleasing to those who are expected. It is believed that the departed will return on the very date on which they went away. A father who left on the fourth, be it the fourth of the dark half or the light half of the moon, will return to visit his family on the fourth of the Fortnight of the Manes. On that day cakes are prepared, and with certain ceremony these are offered to the unseen hovering spirit. Their implicit belief is that the spirit will partake of the essence of the food, and that which remains—• the material portion—may be eaten by members of the family. The souls of women, it is said, will all come on the ninth of the fortnight. On the thirteenth come those who have met with a violent death and who lost their lives by a fall, by snake-bite, or any other unusual cause. During the Fortnight of the Manes a woman is not supposed to put on new bangles and a man is not permitted to shave. In short, this is a season of sad remembrances, an annual festival for the departed/'¹

Annual The Bghais, a Karen tribe of Burma, hold an annual festival of feagt for the dead at the new moon which falls near the end of the dead among the of August or the beginning of September. All the villagers Hf mles^{ld} w^o ^ave ^os^ relatives within the

last three years take part
 in it Food and drink are set out on tables for
 the ghosts,
 and new clothes for them are hung up in the
 room. All
 being ready, the people beat gongs and
 begin to weep.
 Each one calls upon the relation whom he has
 lost to come
 and eat . When the dead are thought to have
 arrived, the

writer the pots containing the relics
 seems to have been
 of the dead are buried, not in the sand
 that on this night
 of the river, but in a pit, generally
 dead revisit their
 covered with huge stones, which is dug
 cleaned and lighted
 for the purpose in some field or grove.
 See W. Crooke,

¹ E. M. Gordon, *Indian Folk Tales
 and Folk-lore of*
 (London, 1908), p. 18. According to
 (Westminster, 1896),
 Mr. W. Crooke, the Hindoo Feast of

Lamps (*Diwfi*)

based on " the idea

the spirits of the

homes, which are

for their reception."

The Popular Religion

Northern India

ii. 295 sq.